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Semi-Weekly Interior Journal

W. F. WALTON, Editor and Proprietor.
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GEORGE O. BARNES.

The career of this remarkable man has already called forth the opinions of so many of our best and wisest men, that it may seem presumptuous for me to speak; but I have some convictions on the subject which I wish to record, in the hope that the cause of the Master may be thereby advanced. I presume that Mr. Barnes' most ardent admirers do not endorse every thing he says or does, nor has one been found among his critics who does not believe him to be a good man. Between these extremes there are almost as many opinions of Mr. Barnes and his work as there are persons who think on the subject. I will first give my opinion and then my reasons for it.

I believe that Mr. Barnes is a John the Baptist sent of God to prepare the way for a great revival of pure, spiritual religion, which is soon to sweep over Blue Grass Kentucky. This is more of a conviction than a conclusion, yet the conviction given, I think I can see proofs of its truth. It is conceded on all hands there has been a great spiritual death over this beautiful land for many years. The churches of all denominations have been spiritually dead. In every church there have been a faithful few who have kept the embers smoldering under the sacred altar, and they have been for the most part, vestal virgins. Here and there might be found a man whose soul sighed for the deliverance of Israel, but the great mass of church members have been worldly-minded, covetous, proud, lovers of pleasure more than lovers of God. The prophet's language, "Like people, like priest," has been verified. There has been but little of the Pauline spirit. "Publicly and from house to house day and night with tears." The history of the church teaches that as spirituality declines the church becomes more tenacious of forms and ceremonies. The soul must have something to lean upon, something to cling to. Ritualism exists only as a substitute for spirituality. Ritualism is always intolerant. It is in the very nature of things. If forms and ceremonies are essential to salvation it becomes a matter of the last importance, that the proper forms be observed. Here disagreement springs up, and as a consequence bigotry and intolerance. "If I am right you must be wrong, and I know I am right." This is the argument of ritualism. "Charity suffereth long and is kind, but ritualism is a stranger to charity. When Mr. Barnes says, 'The churches of this country with their steeples pointing heavenward remind me of so many bull dogs with their tails curled over their backs ready to tear each other in pieces,' he is striking at a fact. When he says, 'When I was a Presbyterian preacher and used to tell the presiding elder that I hoped he would have a good meeting, I was simply lying; I did not wish any such thing,' he is again striking at a fact. He puts it very strong; he probably overdraws the picture, but this is a common fault of men burning with zeal to uproot a great evil and correct a depraved public sentiment.

What are the doctrines that Mr. Barnes is preaching? He stands perpendicular upon the corner stone of Protestantism, justification by faith. His own experience is strangely similar to Luther's and Wesley's. He says, "I tried thirty-five years to make myself a good man and failed, then God made me a first class, gift edged Christian in one day." His religious experience is all that the most enthusiastic advocate of spiritual religion could ask, all that the Bible promises. He walks and talks with God; He feels that God leads him day by day in every thing. But says one: "Are his converts justified by faith and do they receive the witness of the Spirit?" As a rule they do not seem to do so. He does not demand that they have the experience that he has. He does not lead them to seek it. This seems very strange. This fact made me an opponent of Mr. Barnes until recently. But when I look at him as only a forerunner I feel reconciled even to this. Though the doctrine of justification by faith and the witness of the Spirit are held and preached by the so-called evangelical churches of Blue Grass Kentucky, yet for many years they have existed only in theory. There are very few persons in any of these churches who give any evidence that these doctrines are matters of experience with them. Mr. Barnes' converts accept these doctrines, theoretically and that is the most we have in the churches. That joining the church and being baptized makes a man a child of God had become so deeply rooted in the public mind and had been practically accepted by all the churches to such an extent, seemed to make it necessary that some Barnes should come outside of the church in order to correct that great error.

All great reformers are extremists, and I suppose necessarily so, or they could not be reformers. John Wesley never took one of his converts into a church. True, he provided for them the means of grace, but this he was compelled to do because the churches refused to do so. But says one: "Does

not Mr. Barnes preach a great deal of heresy?" I answer in my opinion that he does, and in this he is like all other preachers, for I suppose there is no man so vain as to think that his preaching is so clear that we can understand all that God has said. We must not expect unimpaired good in any man. Hearts may be pure, but no head is infallible. What to me seems his most dangerous heresy, is the doctrine of final perseverance, which he follows in his teachings to its logical conclusions; but some of the purest and most efficient churches of Protestantism hold to that doctrine. So that this is no cause of alarm. What then are the results of his work? He is leveling the adamantine walls of sectarian prejudice, he is holding up Christ as a Savior to be received by faith, he is going out into the highways and the hedges and compelling them to come in. The skeptic, the blasphemer, the libertine, the drunkard, the gambler, and sinners of every class who never darken a church door, are hearing Christ preached, and are theoretically at least accepting Him as their Savior.

I said that I believed a great revival would soon sweep over our lovely Kentucky. It has already commenced. Now the great work in our neighboring city, Cincinnati. Hear the news from Louisville of two hundred and thirty conversions in one church. In Harrison county there has been a revival in progress for almost a year and one thousand persons have been converted. The news from the churches of all denominations has been better the past winter than for years. Each report in the Central tells of conversions. The little cloud is enlarging, and we may expect the showers soon to fall. God speed the time.—[John Jay Diekey in Central Methodist.

A Complicated Kentucky Marriage.
On Thursday, April 27, there was a marriage of more than usual interest in Madisonville, Ky. About five years ago Mr. E. L. Hendricks, then a citizen of this place, was secretly married in this place to Miss Maria B. Morton, a well known belle of Madisonville and Southwest Kentucky. Hendricks took the first train West and Miss Morton returned home. One friend only knew of the marriage, and he held the marriage certificate locked up in his safe. The plan was for Hendricks to make sufficient to support his wife, and then to have preparations made for a grand wedding, and the officiating minister, instead of beginning the marriage ceremony, should produce the certificate and announce to the amazement of parents, friends, and all the company, that the couple had been married for years. This plan was not carried out. At the end of three years, for some reason known only to the parties themselves, a divorce was obtained. This, of course, made the matter public. Up to this time not even the parents themselves dreamed that their daughter was married. And now, two years after the divorce, Mr. Hendricks and Miss Morton are married over again. The reconciliation was accomplished by letter, and on Thursday of last week the groom went on from St. Louis. The meeting and the new marriage were graphic, and can better be imagined than described. Miss Morton having recently been confirmed in the Episcopal church the marriage was according to the ancient and solemn rites of that church, and was performed by Rev. R. S. Barrett, of Henderson. This time the happy groom bore his fair bride away to his Western home.—[Henderson Reporter.

The National Banks.
The figures cited by the Comptroller of the Currency, Mr. Knox, in his speech to the Chamber of Commerce, are impressive proofs of the rashness of any member of Congress who lays unskillful hands on the national banking system. The banking capital of the United States is, in round figures, \$650,000,000. Four-fifths of it is in national banks. The deposits are \$1,500,000,000. The national banks hold \$420,000,000 of the United States bonds. The enormous relative importance of the national banks in New York to those elsewhere is shown by the fact that the deposits in 2,132 banks on a single day amounted to \$295,000,000, and of this sum 48 New York banks received \$165,000,000 or nearly 56 per cent. The annual exchanges of the New York banks reach the prodigious aggregate of \$48,000,000,000. Mr. Knox's figures concerning the savings banks in the New England and Middle States also are very impressive. In the year 1850 their deposits were only \$43,000,000. Now they are \$880,000,000.

"Fair girl graduates" on Commencement day will wear cream white dresses of embroidered nun's veiling or of mill muslin with lace garniture. The short skirt is trimmed elaborately in front, with soft panier drapery for the back, and the waist has a surplice neck with elbow sleeves. Corsage bouquet of roses, no jewelry, a white moire sash, and white or black slippers, as the wearer chooses.

Ralph Waldo Emerson said: "If a man can write a better book, preach a better sermon or make a better mousetrap than his neighbors, though he builds his house in the woods, the world will make a beaten path to his door."

A fat calf is just 65 per cent. water and 15 per cent. fat, while an extra fat sheep is 37 per cent. water and 48 per cent. fat, and a fat pig is 43 per cent. water and 44 per cent. fat.

A Model Application From the Rural Editor.
The philanthropic editor of The Bodmering, Bill Nye, is preparing a Letter Writer which he evidently means shall be of practical benefit to his journalistic brethren. He says: Our first letter will be the form that should be used in addressing a soulless corporation relative to a pass:

OFFICE OF FREEDOM & HONOR, WABO, NEN., February 22, 1882:—To Hon. J. Q. A. GALL, General Passenger and Ticket Agent J. I. M. C. R. O. W. R. K. Chicago, Ill.: I have addressed you at this moment for the purpose of ascertaining your mental convictions relative to an annual pass over your voluptuous line. It will occur to you instantly that, with the enormous power in my hands, something should be done at once to muzzle and subsidize me. The Bagle Horn stands upon the pinnacle of pure and untarnished independence. Her clarion notes are ever heard above the din of war and in favor of the poor, the down-trodden, and oppressed. Still it is my sole duty to foster and encourage a few poor and deserving monopolies. I have already taken your road, and so, to speak, placed it upon its feet: Time and again I have closed my eyes to unpleasant facts relative to your line, because I did not wish to crush a young and growing industry. Last fall you had a wash-out down in Jimtown, which was critically inexcusable in its character, but I passed silently over the occurrence in order that you might redeem your self. One of your conductors, an overgrown, bald-headed pelican from Laramie, a man of no literary ability, and who could not write a poem to save his measly polluted soul from perdition, once started the train out of Waboo when I was within one-quarter of a mile of the depot, and left me gazing thoughtfully down the track with a 150 pound hand-trunk to carry back home with me. Another time, when my pass and pocketbook had expired at about the same moment, and I undertook to travel on my voluptuous shape, a red-headed conductor whose soul has never walked upon the sunlit hill of potent genius caught me by the bosom of my pants and forcibly ejected me from the train while it was in motion, and with such vigor and enthusiasm that I rolled down an embankment one hundred feet with frightful rapidity and loss of life. A large bottle of tansy and sweet spirit bear my prayer, which I had concealed about my person to keep off malaria and rattlesnakes, was negligently crushed and segregated. Besides all this my feelings were hurt and outraged, and so was the portico of my pants. I hushed these matters up. I kept them out of the papers so far as possible in order that your soulless corporation might have a new lease of life. I now ask you whether in view of this you will or will not stand in the pathway of your Company's success. Will you refuse me a pass and call down upon yourself the avalanche of my burning wrath, or will you grant me an annual, and open up such an area of prosperity for the J. I. M. C. R. O. W. Railroad as it never before knew? Do you want the aid and encouragement of the Bagle Horn and success, or do you want its opposition and a pauper's grave beneath the blue eyed Johnny jump ups in the valley? Should you incline the pass I would be very grateful to you for any little suggestions, during the year as to what my fearless and outspoken opinion should be relative to your Company. Hoping to hear from you favorably in the contiguous ultimately, I beg leave to wish you a very pleasant bon vivant. Very sincerely yours, EPHRAIM BATES, Moulder of Public Sentiment.

The Apostle's Creed.
The following very clever hit at the scientific unbelief of the day, written by Mr. A. Bierbower, of New Orleans, appears in an issue of the New York Independent: "I believe in a chaotic nebula, self-existent, evolver of Heaven and earth, and in the differentiation of the original homogeneous mass, its first begotten product which was self-formed into separate worlds, divided into land and water," self-organized in plants and animals, reproduced in like species, further developed into higher orders, and ultimately refined, rationalized and perfected in man. He descended from the monkey, ascended to the philosopher, and sitteth down in the rites and customs of civilization, under the laws of developing sociology. From thence he shall come forth again by the disintegration of the heterogeneous cosmos back to the original homogeneity of chaos. "I believe in the wholly impersonal absolute, the wholly unatholic church, the disunion of the saints, the survival of the fittest, the persistence of force, the dispersion of the body, and in death everlasting."

Governor McCreary.
We notice the name of ex-Governor, Jas. R. McCreary, of Madison county, spoken of in connection with the Democratic nomination for Congress in the 8th district. We hope the Governor will consent to make the race and that the people will recognize the necessities of the hour and give him the nomination. We know that to accept the position would be to Gov. McCreary a financial sacrifice, but he is able to bear it and should do so for the good of his party and country. The Governor, though a young man, has had ten years experience in public affairs. As a legislator he was for six years the leader of the Lower House of the General Assembly, and as Governor of the Commonwealth, his administration forms the brightest and most prosperous era in our State's history. His acknowledged ability and experience in public affairs mark him as a safe leader, and should he be sent to Congress he would at once take rank among the most prominent leaders of that body.—[Cattlettsburg Democrat.

Love-Making.
False modesty frequently deters women from doing their share of love-making. From fear of being considered over bold, they are apt to be over shy, and thus discourage attentions which they secretly desire. Women are as well entitled as men to express their love, only each sex has its own way—man with words and women with manners. The one is quite as expressive as the other; and in either case the more delicately expressed the better. A woman who does not express her attachment by her manner, can not expect to be loved. It is altogether a foolish, because it is a hypocritical practice, that of pretending to be indifferent to those whom they really and legitimately love. Of course she ought to conceal excess, because it is a weakness we want to cure; but preference is a legitimate feeling which may be always modestly manifested by any woman.

A country doctor was sent for to see a laborer who had received a concussion of the brain. He told his wife to apply leeches, which he promised to send. The next morning he found the man worse and delirious, and asked the wife whether she had used the leeches. She answered that she had given him one; whereas she was told by the indignant doctor that she had risked her husband's life. The poor woman pleaded that she had done her best. "I cut up my small, I venegared and peppered up, but a said 'a' d' liefer die ner take another."—[Pall Mall Gazette.

Previous to 1772 a person accused of crime in England who refused to plead, was remanded to a low, dark room, and laid on his back, and heavy weights placed upon his breast, with no other sustenance than bread and water; and he was not allowed to eat the day he drank, or drink the day he ate, and he so remained until he died.

It is stated that the reason the railroad bill reduced the fare to three cents passed the House was because the members were mistaken about which bill was up. They imagined the liquor bill was before them, and that the idea was to reduce drinks to three cents a smile, and of course they voted for it.—[Texas Sittings.

The beginning of hardship is like the first taste of bitter food; yet if there is nothing else to satisfy our hunger, we take another bite and find it possible to go on.

Chinese barbers shave without lather. "This reminds us," says an editor, "that our schoolmaster used to lather without shaving. One is said to be as agreeable an operation as the other.

The oleomargarine factories of New York have a producing capacity of 110,000,000 pounds annually, while the production of dairy butter in the State is only 111,000,000 pounds.

The census gives us 6,000,000 miles of fence in the United States, and yet it seems impossible to find one when you're moving away from a cross goat.

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METHODIST, SOUTH.—Rev. J. S. Shaw, Pastor. Services every Sunday morning and night. Prayer Meetings Thursday nights. Sunday School at 9:30 A. M. J. S. Shaw, Superintendent. The Woman's Missionary Society meets here on the 1st Sunday in each month, at 1 o'clock. Mrs. T. T. Davis, President.

BAPTIST.—Rev. J. M. Hager, Pastor. Services on Second and Fourth Sundays, morning and night. Prayer Meeting every Wednesday afternoon. Sunday School at 9:30 A. M. R. E. Jarrow, Superintendent.

CHRISTIAN.—Worship by the congregation every Lord's day. Preaching by Dr. J. W. Cuyler on First and Third Lord's days. Sunday School at 9:15. Jos. Sovereign, Superintendent.

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METHODIST, SOUTH.—Rev. J. S. Shaw, Pastor. Services every Sunday morning and night. Prayer Meetings Thursday nights. Sunday School at 9:30 A. M. J. S. Shaw, Superintendent. The Woman's Missionary Society meets here on the 1st Sunday in each month, at 1 o'clock. Mrs. T. T. Davis, President.

BAPTIST.—Rev. J. M. Hager, Pastor. Services on Second and Fourth Sundays, morning and night. Prayer Meeting every Wednesday afternoon. Sunday School at 9:30 A. M. R. E. Jarrow, Superintendent.

CHRISTIAN.—Worship by the congregation every Lord's day. Preaching by Dr. J. W. Cuyler on First and Third Lord's days. Sunday School at 9:15. Jos. Sovereign, Superintendent.

PREBYTERIAN, SOUTH.—Rev. I. S. McElroy, pastor. Sunday School at 9:30. John W. Scott, Superintendent. Union Prayer Meeting on Wednesday nights.

Stanford Female College.

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With a Full Corps of Teachers. This Institution opened its Twelfth Session on the 24 Monday in September last.

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